The Western Luminary.

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ABSTRACTS OF INTELLIGENCE

Made for the Christian Mirror, from English Magazines for October.

Progress of the Reformation in Ireland.—The London Evangelical Magazine contains a table, exhibiting the number of converts from Popery to Protestantism in about 150 churches in Ireland. The time comprehended in the table extends, for the county of Cavan, from Oct. 8, 1826 to May 20, 1827—for the other counties, from Jan. 1st to May 20th of the present year. The total number of authentic returns for the respective parishes, is 1433, and is altogether exclusive of the many hundreds throughout the kingdom, who are known in their neighborhoods to have conformed to the Protestant religion, without a public recantation of the errors of Popery.—In a note to the article it is said;—"Since the above statement was put to press, we have received further information from Dublin, mentioning the actual number of converts from Popery to be as follows:—From Oct. 8, to Jan. 28, 1827—1015; February, 304; March, 347; April, (to the 22d) 349. Total, 2015. There is no missionary field on earth more interesting than Ireland.

Orissa.—A letter from a missionary of the General Baptists gives a very gratifying account of the influence of a Tract on the heathen occupying a spot not far from his station at Orissa. They had by some means met with it, had become deeply interested in its contents, and to a surprising degree understood its meaning. They had learnt what characters should enter heaven, the necessity of a new heart, and other important truths; the ten commandments, which were a part of the tract, and which, says the Missionary, they make the standard of their moral conduct, and refer to so incessantly, they all seem to have it at their tongue's end. It seems they had learnt from it the duty of keeping the Sabbath, and of spreading the knowledge, which they had acquired, through other villages, and actually sent some of their number for that purpose, who were bitterly opposed by the Bramins, loaded with abuse and unmercifully beaten, which they endured with a patience, which excites a hope that they are real converts. What an argument for the circulation of tracts—for 'sowing beside all waters.'

Graham's Town, South Africa.—The Baptist Mission Church in this place has a Sabbath School of 100 children. At the date of the last intelligence, they had recently received six by baptism, and others were looking forward to the enjoyment of Gospel ordinances and Church fellowship.—The Wesleyans have a large Chapel, well attended; and 3 others in the country within about 30 miles of Graham's town; another building at Somerset, 90 or 100 miles distant; and were contemplating the erection of one at Port Francis. They have 3 missionary stations among the Caffrees, one in a very flourishing state. The Independents were building a Chapel, and a large Church was erecting, which when completed will seat 1500 or 1800.

Talbagh.—The Rev. Ariel Vos, Missionary of the London Society, though advanced in age, continues to labor with delight and zeal, at Talbagh, by public sermons and catechising, prayer meetings, and school instruction to the heathen, who persevere in resorting to these various meetings, and many of whom have made good progress in the knowledge of Christian truths.—During the year he made 6 different journeys in the surrounding districts to preach the gospel, and was often listened to by 150 or 200 persons, some of whom heard the word with much attention and evident feeling. Many are thought to be attentive to their eternal interests who have not publicly made it known.

Mr. Vos baptized an aged Mosambique slave after he had made confession of the principles of the Christian religion in the hearing of many.—His confession was the language of the heart, an experimental knowledge grounded on the gospel. He was asked what he would do, if it were left to his choice—remain a poor slave with the Lord Jesus, or be free and rich in the world, and leave the Lord Jesus. He answered very passionately, "That I will not do—the Lord Jesus loves me so much, and I love the Lord Jesus so much, that we shall never leave one another." Mr. V. says of those whom he has baptized, that they adorn their profession. He has baptized during the year, 15, including adults and children.

China.—The Evangelical Magazine contains a letter from Leangafa, the "first fruits" of China "to Christ," to the London Missionary Society, which is a curiosity, as it contains Christian sentiments in an oriental style. The following paragraph contains fewer epithets and superlatives than any other of equal length.

"When God, the Most High Ruler, wills to convert an individual, to convert a family, or to convert a nation, He, from his own inscrutable purpose, causes men to go forth and publish the gospel, and causes men to believe and obey it.—Hence I, Leangafa, obtained a knowledge of the Gospel's true principles; and my whole family believing and obeying the Lord Jesus, is from God the most High Ruler's self-induced purpose, causing the venerable teachers, Morrison and Milne, to come to China, to promulgate and explain the Gospel's true principles, and so induce me, Leangafa, to listen to, believe, and obey them. Thus in Rom. x. 14. it is said, "How then shall they call on him, in whom they have not believed? and how shall they believe in Him, of whom they have not heard? and how shall they hear without a preacher?" &c.

Berbice, S. A.—Rev. J. Wray, of the London Society, writes on the 9th of May—The Lord is adding to the number of his people in Berbice. On Easter Sunday I had the pleasure to baptize 12 adults and four children. The Chapel was very full and the service very interesting—the congregation were deeply affected—many even to tears.—On the 1st of April I had the pleasure of baptizing two.—Last Sabbath, 4 new members were received into the church.—June 9th. Since my letter of May 9th, a few slaves have applied for baptism. With some of these I have been much pleased. On asking one of them why he wished to be baptized, he answered, "Because I wish to become a servant of the Lord."—On Saturday last another slave was proposed for admission to the Lord's Supper. On Whit Monday I baptized 6 adults, all of whom professed their faith in Christ, their obligation to obey his laws and their desire to live to his glory. After the service I wrote down the names of several country slaves, who desire baptism.

Jamaica.—From a preceding column, the reader will learn that Mr. Grimsdall, methodist missionary, has been imprisoned; but opposition to the missionaries, and the cause in which they are engaged, does not prevent its success. Mr. Morgan writes from Stoney Hill, May 7th:—Here are many who, three years ago, were unconscious that Jesus came into the world to save them; but now can exult in him as their Saviour and friend, while they walk in all his ordinances blameless. Thank God, the blessed work continues to prosper; for since the district meeting, we have added upwards of 49 to the society.—The poor people at Red Hills have dedicated one plantain tree, (worth about 7s. per year,) out of every 20, to the missionary cause. How true it is, that every Christian can do something for God!

SENATE OF KENTUCKY.

December,—1827.

SUBSTANCE *of the remarks of* Mr. GREEN, *of Lincoln, made in the Senate, on the motion of Mr M'Connel, to postpone the further consideration of the "Bill more effectually to prevent the importation of slaves."*

Mr. Green said that he had hoped that the opponents of the measure, would have permitted the Bill to pass to a third reading without opposition. He had not expected the discussion would have been brought on so soon; but as a gentleman had selected the second reading of the Bill, as the period of assault, he was willing to join battle with them then, and terminate the contest at once

He said the gentleman from Greenup, (Mr. M'Connel,) had opposed the bill as well on the ground of Constitutional power, as the expediency of the measure. His constitutional objections relate both to the freedom which the bill proclaims, to such slaves as may be imported in violation of the law, and the prohibition it imposes on our citizens, wishing to purchase and import slaves for their own use. The first section of the 7th article of the constitution, is relied on as imposing an entire prohibition on the legislature to pass the bill on your table. The portion of the article urged upon the consideration of the Senate, as containing a prohibition on the Legislature to impose the forfeiture of the right of property in a slave, who is imported in violation of our laws, is in the following words:—"The General Assembly shall have no power to pass laws for the emancipation of slaves without the consent of their owners, or without paying their owners previous to such emancipation, a full equivalent in money for the slaves so emancipated." This provision belongs to the same class with that in the 10th article, which provides that "no man's property shall be taken or applied to public use, without the consent of his representatives, and without just compensation being previously made to him," and must receive a like construction. Both are intended to guard the rights of private property sacred and inviolate, and to except those rights out of the general powers of Legislation. But those guarantees, whether of slaves or other property, are predicated upon the idea of the owners being in no default, and have never been considered as imposing restraints on the sovereign power of the State, to enact penalties for the commission of crime The Legislature cannot take from my land, even a sapling, to mend a bridge, without paying me for it, so long as I comply with the laws, but it may impose penalties for the violation of the laws which may result in the loss of both property and life.

The expression, 'laws for the emancipation of slaves,' was familiarly understood by the members of the convention. The subject of emancipation had been discussed in the country, previous to the meeting of the convention which formed both our old and present constitution; and laws for the emancipation of slaves had been passed in *many* of our sister states. Those laws were always made to operate on the condition of the slave without any regard to the *merit* or *demerit* of the master; such laws, our Legislature has no more right to pass than they would have to pass laws to take a man's property and apply it to public use, without his consent, "and without just compensation being previously made to him," although they may pass laws to restrain crime, which by the operation of their sanction, will result in the taking a man's property, without compensating him for it, or in forfeiting his slave to the state, and conferring on his slave so forfeited, his liberty; and thus it has been, that Virginia, our parent state, while she would at all times have received a proposition to pass laws for the emancipation of slaves, with as much abhorrence, as she would a proposition to elect a king to reign over her, has notwithstanding, had a law since the year 1778, up to the present time, which gives liberty to every slave which is imported into her territory, in violation of her laws. But Mr. Speaker, the gentleman seems to me to have rather indefinite notions as to the extent of the *jurisdiction* of the constitution, if I may use the expression; and the persons to whom it applies. It will be admitted that the convention, in exercising the sovereign power of the State, had a right to define the civil capacities and abilities of the inhabitants, and that in the exercise of this right, while they meeted out to the white inhabitants all the blessings of civil and religious liberty, the black man and his posterity had pronounned against them, the irrevocable curse of slavery. Yet the question still remains, to what slavery does the constitution apply? The answer seems easy—certainly not to slaves of Jamaica or of Georgia, but to those of our own state, then in the country, or which might thereafter be imported in conformity with our laws and constitution—and not those which were brought into the country in *violation* of our laws—as well might gentlemen contend that our constitution was made for the protection of an invading army of alien enemies. I pass on, sir, to the second objection of the gentleman, drawn from the Constitution; and here, Mr. Speaker, I will premise, that we have no right by the Constitution to prohibit an emigrant to this state, to bring his slaves with him for his own use, & were we to attempt to liberate slaves, so brought, without any violation of our laws, it would be passing a law for the emancipation of slaves, & of course, unconstitutional. But the bill expressly excepts not only emigrants, but citizens claiming slaves by descent or devise. The objection is, that the bill prohibits citizens from purchasing slaves in any other State, and bringing them here for their own use;—which he says, we have no right to do.—And is it possible sir, that this can be correct? that when we see all the States north of us expelling slavery from their borders and even Virginia, the great hive and breeding place of slaves, prohibits their importation under the penalty of £1000, and a forfeiture of the slave besides, that we are so chained down, by our constitution, that we must remain spell-bound, while our laborious white population, the hardy yeomanry of Kentucky, are squeezed out and driven off to the new states, and our fields are gradually blackened by the droves of human cattle which we are annually receiving from Virginia and the South, as return cargoes for the produce of our soil? If this construction be correct, if the Legislature of Kentucky had once solemnly decided that it had not the constitutional power to put a stop to this crying evil, I should then, for one, be prepared to say it was time for the people to call a convention, and resume the power which they had incautiously surrendered.

But, sir, I contend that we have full power to prevent such importation by ordinary legislation. The constitution no where prohibits the legislature, in express terms, to prevent any persons, *except emigrants*, from importing slaves. This is admitted by all. But the opponents of the bill on your table, contend that the prohibition is established by a fair *construction* of a part of the first section of the 7th article, which has not yet been noticed. The passages important to be noticed, are these: "They, (the General Assembly) shall have no power to prevent emigrants to this State, from bringing with them such persons as are deemed slaves by the laws of any one of the United States, so long as any person of the same age or description shall be continued in slavery by the laws of this state.—They shall have full power to prevent slaves being brought into this State as merchandize. They shall have full power to prevent any slaves being brought into this state from a foreign country; and to prevent those being brought into this State, who have since the first day of January 1789, or may hereafter be imported into the United States, from any foreign country." Not a word is said here about importations by any but emigrants. But as I understand the argument of the gentleman, it is this:—The two latter clauses *give to the Legislature full power* to prevent the importation of slaves as merchandize, and also such as have been brought into the United States, since the year 1789; and as by a well settled rule of construction, familiar to legal gentlemen, the conferring of power in certain enumerated cases, operates an exclusion of power in all cases not enumerated therefore, the Legislature has no power to prevent the importation of slaves, except in the cases expressly delegated. But he seems not to have been aware of the operation of another rule of construction equally familiar upon this question, which is this: that limitation of power in certain enumerated cases, leaves the power unlimited and free to operate in cases not enumerated. Now sir, according to this rule, as in the case of emigrants, the Legislature is limited and restrained from preventing them bringing with them their slaves, we may justly infer that the limitation and restriction does not apply in any other case. Again, it is a rule of construing the constitutional laws of the States, to which there is no exception, that the legislative power may pass any laws, which are not prohibited by the constitution of the state or nation; and the power not being here prohibited or withheld, of course exists in full force. But sir, however unsatisfactory these contradictory constructions of the clauses just read may be, there is one construction of them which makes them all harmonize, and which I have no doubt, is the true one. The clause in relation to emigrants is a *limitation* of the power of the Legislature, and the others are *qualifications* of that limitation. Had the limitation stood alone, emigrants would have had the unqualified right to bring with them *any slaves* for *any* purposes, They might bring slaves, imported from Africa, since the year 1789, and they might bring with them large cargoes, as merchandize. This, the convention did not intend to allow, and therefore, they qualified the provision in favor of emigrants, by the subsequent clauses, by which it is provided that the Legislature shall, in *no case*, be prevented from excluding slaves as merchandize, &c.

Mr. Green proceeded to say, I will now, Mr Speaker, draw another argument, from the history of our le-

gislation on this subject, which, I think, will not only go far to prove that the law is constitutional, but will show gentlemen, that this is not a new and untried project, but one which existed long, as the law of this land, and is still the law of Virginia. One of the grievances, of which, as colonists, we complained against the king of England, was his refusal to give his sanction to laws to prevent the importation of slaves. Shortly after the struggle for our independence commenced, Virginia passed a law on the subject, which gave liberty to the slaves imported, and imposed an enormous fine on the importer. In the year 1785, that law was amended; but the provision in favor of the liberty of the slave, was retained; and such the law of this country continued to be, not only until our separation, and the adoption of our constitution in 1792; but until two years after, in the year 1794, our legislature, in an evil hour, repealed the wholesome laws of our mother country on this subject, gave permission to our citizens to import for their own use, imposed a fine on those importing them as merchandize, instead of freedom to the slave—and thus, all the efficient barriers to the dangerous increase of a slave population, were broken down. Ever since, your laws on this subject have been worse than cobwebs. They have, perhaps, occasioned a few perjuries, but have not caught even the flies! I now invite your return to your old laws, to prohibit all importation of slaves, except by emigrants and citizens claiming them by descent or devise and to give liberty to the slave in every instance where the law is violated. These laws were constitutional in 1794, two years after that instrument was adopted, and cannot be otherwise now.

I will now, Mr. Speaker, proceed to the consideration of the policy of this Bill, which is to check and restrain the alarming increase of the slave population of Kentucky. And, is it possible, sir, that there can be any doubt upon this subject? Can it be necessary, in the 19th century, to adduce arguments before the Senate, of this Republic, to prove that slavery is impolitic? If the Gentleman wants proof, it is before his eyes. Yes, sir, the best kind of proof; the evidence of experiment and observation Let him look to the state of Ohio, with her rapidly increasing population of freemen, her roads and canals, and all her internal improvements. Why is it that she is outstripping Kentucky so far? Not because she has a milder or more salubrious climate; for her winters are longer, and her growing season shorter. Not because her soil is more fertile; for she can show no large body of land equal to the rich lands of Kentucky. Yet her citizens, are able to undersell you in every market. Upon what other principle can this fact be explained, but on this: that free labor is cheaper than slave labor—a principle well understood by every person who has the slightest acquaintance with political economy. Not, sir, that a freeman can be hired for less than a slave, or, that he will do much more work, but because, in free states, nearly the whole population belong to the laboring or productive class; whereas, in slave holding states, a large portion of the slave owners are idle and unproductive, and may, in that respect, be called the drones of the hive. Labouring freemen, have only themselves to support, and that is done in the most economical way, while the slave must not only support himself, but his master besides. Hence, the result, that the consumption in the slave holding state, is always greater in proportion to production, than in a free state—of course, the people of a free state have a greater quantity of surplus produce in proportion to their labor, and can afford to sell it cheaper.

The increase of slaves, then, would increase the number of idlers, but never can add one cent to the capital, or the substantial wealth and prosperity of a country.—Better would it be for us to sell our stock for half price, better that our hogs should die with the swelled throat and manure our soil, than that we should be paid for them in slaves. I do not mean, sir, to deny there may be a profit made from slaves; yes sir, there is a profit made by the *breeding and selling* of them, as we do our hogs, horses and cattle.

The African chief makes a profit by the slave trade; the Virginia planter makes a profit by the slave trade; and sir, to our shame be it spoken, many of our citizens make a profit by the slave trade.—And it has been well remarked, that the traffic in human flesh, which floats on the Mississippi is almost as extensive and quite as infamous as that which floats on the Atlantic. Do gentlemen think, we are unable to do without this traffic? Ohio does without it, and still she finds a market for her produce, and is more prosperous than Kentucky. I give gentlemen entire credit for their candour when they say they are opposed to the importation of slaves as merchandize. But I know, and they know, that the only way to effect this desirable object, is to close the door against importations by our citizens, and give liberty to all which are brought in, in violation of the law.

I invite honorable Senators to look around at the process, which is constantly going on under the observation of all. The tenantry and small farmers of the country are moving off to new States, and their places are occupied by negroes—and thus it is, that hundreds of freemen are annually expelled their country, by slaves, while few of our black population emigrate, unless it is to swell the slave trade of the Mississippi.

But the south will soon be saturated.—They are even now taking the alarm and adopting means to check the commerce in that direction What then is to be done? Is the same process of importation of blacks and expulsion of whites to be continued? I entreat gentlemen to look ahead, not for the purpose of alarming their fears, but instructing their judgments. The black population is increasing in a ratio far surpassing the white, and at no distant day, will outnumber us. The fact cannot be doubted, and its causes are familiar with every person who has attended to those circumstances which tend to increase or retard population in the different classes of society. I will push this view of the subject no farther, believing that enough has been said to demonstrate, *that it is good policy, by every means in our power, to prevent the increase of our slave population.* As to the objection, that innocent purchasers might sometimes be injured by giving liberty to the slave, it deserves little weight. Humanity forbids that the traffic in slaves should be *encouraged*. Besides it is the duty of the purchaser in all cases to take care that the seller has a right to the property sold. The prudent cautious man, may guard against imposition. And no laws can protect the careless, against the consequences of their folly.

The subject of general emancipation has been introduced in debate. Although it has no necessary connection with the merits of the bill on your table, I have no objection that my opinion should be known I believe that emancipation must take place sooner or later, and that it is our duty to prepare for that event. Although I know of no plan in our power, that I would be willing to adopt, yet I believe the way will be pointed out, and when we see it clearly we should follow it implicitly. To avoid a great political shock, it must be gradual, and will require many years from the commencement to its completion.—Whenever this great work is commenced, the fewer the number of slaves in our country, the less will be the difficulties and dangers of the undertaking—and this consideration forms, in my opinion, a powerful argument in favor of the passage of the Bill.

TRACT CAUSE IN CHARLESTON, S. C.

The Directors of the American Tract Society have sent an Agent to Charleston, the Rev. Mr. Mahan, to excite the friends of the cause there to renewed exertions. The Managers of the S. C. Branch received him kindly, and invited a meeting to consider the subject. A respectable number attended. After discussion, the meeting *resolved unanimously*, "That a subscription now be opened to raise the sum of five hundred dollars or more, to furnish the Depository of the S Carolina Branch of the American Tract Society, with Tracts to supply this section of country, and that this amount be kept as an active capital for this special purpose, and not to be expended in gratuitous distribution" A paper was circulated and $690 immediately subscribed; and the sum was in a few days increased to about $1000, twice the amount which was first resolved on. On the same evening, the success of the first measure revived the thoughts of some, who had contemplated the preparation of suitable rooms for the Depository. This subject was introduced, and the meeting *unanimously resolved*, "That a subscription be opened for the purpose of erecting a suitable building for a Bible, Tract, and Sabbath School Depository, and for other purposes connected with the religious and benevolent operations of the day." A paper soon obtained pledges to the amount of $2,740. The Charleston Observer expects that the full amount necessary will be obtained, as not more than one half the liberal givers were present at the meeting —These proceedings are very encouraging to the friends of the Tract cause; and Charleston has well sustained its deserved reputation for beneficence.

Rec. & Tel.

MISSIONARY.

Montego Bay.—Mr. Orton says—As it regards the work of God amongst us we have great encouragement. Our present number in society is about 140 .The field is white unto the harvest: There are doors opening on every hand into which we cannot enter.

Kingston.—Our Congregations, says Mr. Kerr, are overflowing. Many are joining our society, and are brought into the glorious liberty of the Gospel; whilst others are almost daily finishing their course with joy and entering into rest.

Demerara.—Mr. Fletcher writes, May 5th—God continues to bless his word, and to own our poor labors at this station. More than a hundred have joined the society in town since Christmas.

THE WESTERN
Luminary.

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REVIVALS IN KENTUCKY

We continue to receive cheering accounts of the progress of Revivals in different parts of this state. The 2d Sabbath in this month appears to have been a great day for Zion in this region, as will be seen by the following intelligence. Christian Friends, "Pray on, pray on, we're gaining ground."

Paris.—A letter to the Editor from the Rev. S. Y. Garrison, dated Paris, Jan 18th says—"We have just closed our four days meeting here.—The Lord is still working powerfully and gloriously among the people. Last night was an awfully solemn night here; the church was crowded. Forty-five have been added on this occasion"—The whole number received into the Presbyterian Church in Paris, since the revival commenced is about ninety.

Lebanon.—At a Sacramental meeting of the Presbyterian Church at Lebanon, Washington county, on the 2d Sabbath of this month, forty-six were added to the Church.

Danville.—The Danville *Olive Branch*, of Saturday last, says—

"At a four days sacramental meeting held in this place, commencing 11th inst. about 30 members were for the first time admitted to the communion and fellowship of the Presbyterian Church. Notwithstanding the extreme badness of the weather the congregations each day were overflowing. Rev. James K. Burch, Dr. Nelson and Rev. G. Blackburn conducted the meeting.

Garrard County.—"At the same time, we understand that Rev. John R. Kerr held a sacramental meeting at the Fork Meeting house in Garrard County, when 15 members were added to the Presbyterian Church at that place.

"A few days previous, at the same place, Rev. Henry S. Duke received 19 members into the Methodist Episcopal Church."

Richmond.—The Farmer's Chronicle, (printed at Richmond) of Friday last, says—

"A Sacramental meeting was held in this place, commencing on Friday and ending on Monday. We do not know the number who confessed their reliance on Christ and their determination to follow him, that was received into communion on the Sabbath, but it was considerable. On the last day of the meeting, the anxious seats were crowded, and indeed there appeared to be a serious, an awful and a melancholy sensibility felt throughout the house, which was quite full.

"The most marked attention was paid on all occasions, by those who went to listen to the word of God.—Heavy and almost constant showers of rain were pouring from the Heavens, during the four days, but this circumstance appeared not in the least to retard the anxious desire of the citizens of the place to attend the worship of God; our streets were exceedingly muddy and the nights very dark, yet regardless of all these inconveniences, the turn out to the nocturnal meetings was nearly as general as to those held during the day.

"Nothing but an awakened spirit for the love of the Saviour and the salvation of their own souls, could surely have induced the people here to have attended so generally and punctually. We understand that twenty persons have been converted and received into communion here, within less than a month by the Presbyterians.

"The meeting was attended and conducted by the Rev. Samuel Findley and James C. Barnes, whose untiring exertions and zeal will surely receive an appropriate reward, if not on earth, at least in Heaven."

Harrodsburg.—At a Sacramental meeting in Harrodsburgh, on the last Sabbath in December, sixteen were added to the Presbyterian Church.

Pisgah.—A considerable number have been added to the Church at Pisgah, since the account we gave a few weeks ago; and the number of anxious persons is also increasing.

Walnut-Hill.—The good work at Walnut-Hill, in Fayette county, is still going on. Upwards of thirty have been received into the church, on a profession of their faith, since the revival commenced; and on last Sabbath, we are informed, about thirty others, professed that they were anxious about the salvation of their souls, and desired the prayers of the church.

Revival among the Baptists.—There has been a revival going on among our Baptist brethren, for some months past, in the upper part of this county. We have been unable to learn the number of persons who have been baptized; but we believe it is very considerable.

In the town of Paris there is a considerable revival among the Baptists. About ninety, we are informed, have within a few weeks been added to the Baptist Church in that place.

Whenever we are informed as to facts concerning revivals, we shall most cheerfully give them to our readers, without regard to sectarian denominations.

POLITICAL EVENTS OF 1827

Having passed the limits of another year it may be profitable to pause for a few moments, and consider the changes it has wrought in the condition and prospects of mankind. The greatest changes are those which relate to the interests of the soul: and they are indeed so great, that they may well call forth our astonishment and gratitude. Reserving these particulars for a future occasion, we shall this week confine ourselves to the *political* events of the year: which, although less important than in some former years, may be found, nevertheless, of sufficient interest to engage our attention and our thoughts.

Beginning with our own country—this vast land of freedom—this home of the oppressed—we can only say, that its prosperity has been uninterrupted: its population and wealth increased, its influence extended; and its relations with foreign countries undisturbed.—The question of boundaries on our North-eastern frontier, which had begun to excite alarm, has been placed in a fair way for adjustment, by an agreement between the Plenipotentiaries of the United States and Great Britain on the 27th of September, to refer the matter to a neutral sovereign for decision. Although our commerce with the British Colonies directly has been suspended during the year; yet so actively has it been plied with neutral ports in the neighborhood of those Colonies, that the national revenue arising from this branch of trade has not been diminished: nor indeed has the trade itself. In the mean time the other branches of commerce have been continued with success; science and the arts have extended their gentle reign; the labors of the husbandman have been rewarded with a rich increase; and almost every other department of industry has received a liberal return. If the blot which so long has stained our country's glory still remains, it is not without serious relentings on the part of many,—and some with a magnanimity which does honor to human nature, have let their oppressed "go free," and provided means for their return to the land of their fathers. On this subject the State of New-York may well congratulate herself, that within the past year, every slave within her jurisdiction, about 10,000 in number, has been emancipated under the operation of a legislative Act. We may also notice, as a matter of public interest, the completion of another great channel of inland navigation, the Delaware and Hudson Canal. It is 63 miles in length, with 61 locks, and connects the waters of the Delaware River with those of the Hudson. Commenced, August, 1825.

If we look to Central and Southern America, how cheering is the prospect that opens before us! Seven new Republics, rising like magic from the ruins of a cruel despotism, and taking their stand among the nations of the earth, as free and independent sovereignties!

And a nobler race arise,
Stretch their limbs, unclose their eyes,
Claim the earth, and seek the skies.

The civil dissentions which at some intervals have threatened destruction to their liberties, are at length succeeded by order, equity, and good government. Bolivar, who is justly styled "The Libertor," as Washington was the "Father of his Country," is reinstated in the confidence of the people; and while he "takes care that the commonwealth receive no detriment," is directing his attention, as opportunities offer, to the promotion of learning and religion, wherever his influence extends. Similar views of the importance of education & intellectual light are becoming common among the higher classes of citizens, not only in Colombia but in all the Spanish Republics. And it is easy to see, that with the increase of knowledge, the *desire* for knowledge will also increase: the love of liberty will become more ardent, and liberty itself more secure. One of the happiest features in the aspect of these Republics, is their almost total exemption from Slavery. As in New York, so in Colombia, the last Slave has been emancipated within the past year.—And even in Brazil, which has long been a market place for slaves, a compact was completed with Great Britain in the month of March last, by virtue of which after the same month in 1830, the trade is to be considered and treated as *piracy;* and every Brazilian subject detected in carrying it on, is to be condemned and punished accordingly. The River La Plata and the Banda Oriental are still the scenes of a nominal warfare between Brazil and Buenos Ayres.—There has been but one important engagement during the year, and in that the advantage was decidedly in favor of the republicans. But though little has been gained on either side in respect to the predominance of power, both have suffered materially in their commerce; the former by a continual blockade, and the later by the Buenos Ayrean privateers.

Passing next to Europe, we find that Portugal, like Brazil, has formed a compact with Great Britain, binding herself to effect the total abolition of slavery in her dominions,—not in 1830, but immediately,—and to co-operate with that nation in effecting its suppression wherever it exists. Never until 1827, since the Slave-trade became general, could it be said with truth, that this horrid traffic was proscribed by every Christian nation on the face of the earth.

Ill-fated Spain, which Columbus said "would perhaps suffer one day, for the crimes that its malignity, its ingratitude, and its envy, were then committing," after being stripped of all its Continental possessions in America, is again rent with internal commotions. At the date of the last accounts, the cause of the insurgents was represented as declining, and hope was enter-

tained that order would soon be restored. But what can a nation do when the morals of its people are ruined!—when religion is made a cover for crime and the name of Jesus is invoked as the signal of some dark and malignant design! Various posts in this unhappy country are still garrisoned by the troops of France: a measure which is deservedly unpopular and will doubtless be abandoned as soon as it can be done with a plausible pretext.

France is a strange picture of gilded misery—of intelligence confounded with ignorance, and light with darkness. It seems to be the policy of the government to suppress inquiry, and promote superstition, that by these means the reign of despotism may be established on a firm foundation. Accordingly the liberty of the press has been invaded by a rigid censorship which though temporarily suspended, it is understood will be soon renewed — In the opinion of some, there is a spirit in France which will not always brook these restraints, but will at length burst forth and spurn control

How different is the policy of England! how different its effects! We there behold the human mind walking forth in the greatness of its strength, unshackled and free In most respects the past year has been to that people a year of prosperity restoring manufactures and commerce to their wonted channels, and bringing to a rich supply of the fruits of the earth. But there is one event, which neither England nor history will soon forget—the death of the Rt. Hon. GEORGE CANNING. At the head of the most powerful nation in the world, he was its brightest ornament. The policy which he marked out for his government, was enlightened and liberal. It was through his influence that a provision was introduced into the Treaty with Portugal, not to say also Brazil, for the abolition of the Slave-trade in that country. It was the same influence, probably, which led to the union of England, France and Russia, for the deliverance of Greece. His successor, Lord Goderich, though a man of less talents, has shown himself to possess the same enlightened views of government What the former designed, the latter has fulfilled and is fulfilling.

Particularly is this the case in respect to Greece. It was a noble act when the poor Greeks had struggled for their freedom through seven long years, and the goal which they sought seemed gradually to recede, till it was almost lost to their sight; when a merciless foe was ravaging their fields, and burning their houses, and butchering their women and children; it was a noble act for the three great Powers of Europe to interpose the shield of their protection, and demand a cessation of hostilities. The privileges which they claimed for Greece, while they placed this oppressed people beyond the reach of Turkish domination, were not extravagant. They conceded to the Sultan an annual tribute from the Greeks which however was to be permanently fixed at the outset. they provided that Turkish property in the Grecian territory should be paid for by the Greeks, and that the Porte should have a determinate voice in accepting or rejecting the nomination of Grecian rulers. With these exceptions, the Greeks were to enter into quiet and full possession of the Morea and the Grecian Islands, choose their own rulers, and be governed by their own laws It is evident that the three Powers undertook the work of pacification with a fixed determination to carry it into effect Of the result, thus far, we need not speak particularly as it must be fresh in every mind. A refusal on the parts of the Turks to comply with the prescribed conditions, and a continuation of their murderous acts in the Morea, became the occasion of a general engagement between the opposing fleets on the 20th of October, in the harbor of Navarino.—While the combined forces, although much inferior in the number of men and weight of metal, suffered no loss of ships, and comparatively an unimportant loss of men, the Turkish fleet was nearly annihilated;—no less than 5 000 men having been killed (it is stated) and 3 ships of the line, 20 frigates, 19 corvettes, 6 fire-ships and 3 transports, either burnt, sunk or driven ashore wrecks. In common with our fellow citizens, we are waiting with intense interest to learn the effect of this defeat upon the mind of the Sultan; as the decision he now makes will decide the question whether or not his throne is to be shaken to its foundation. But whatever may be his decision, we may confidently expect that Greece will be delivered from its heavy bondage, and that literature and the arts will again take up their abode with her sons.

The interference in behalf of Greece, although undertaken with the express provision that neither Power should derive from it any accession of territory, has slightly disturbed the nicely balanced energies of Europe, and may possibly lead to events which were not at first anticipated. Austria, which from her local position, is deeply interested in this question has maintained a studied silence, and in the language of the London Courier, "holds herself in a condition to appear on the scene at whatever time, and in whatever character may seem best suited to her interests." Still, we are inclined to believe that she will keep aloof from the contest.

During all the past year, the war between Russia and Persia has been continued, with various success. Although generally the advantage has been with the former, it does not appear that the latter is disposed to yield; and indeed, from all the accounts which we have seen, we should suppose that the Persian armies are more numerous and formidable now, than they were a year ago. The cause of this war has never been clearly stated; but we presume if the truth were known, it would be found to have originated in a desire for an *increase of territory* on the part of Russia.

Not long after the cessation of hostilities between the British and Burmese, the latter having ceded four valuable provinces to the former, which are now regularly organized under the British government, an attempt was made by the Talicns and Peguese, availing themselves of the exhausted state of the Burmese, to regain their independence; but having experienced a signal defeat, the design was abandoned.

These are the principal events of a political nature, which occur to us as having transpired within the past year: unless we should mention a formidable insurrection in Chinese Tartary (the ancient *Scythia extra Imaus*) which has occasioned his "Celestial Majesty" immense anxiety, and at the date of the last accounts was not subdued: or a great battle on the banks of the Indus between 100 000 Afghans on the one part and 20 000 troops of Rajah Runjit Singh on the other, in which the former were defeated with great loss.—But our readers must be wearied with the details of wars and fightings as indeed we are our ourselves, and we pass to the more grateful task of recording the triumphs of the Prince of Peace. *N. Y. Observer.*

(TO BE CONTINUED.)

MONTHLY CONCERT IN BOSTON.

At the monthly concert in Boston, the Rev. Wm. Sharp, says the Christian Watchman, read a letter lately received by him from Dr. Judson, and added a few reflections. It was a gratifying evidence both of Dr. Judson's respectability in the eyes of his neighbors and of his disinterestedness, that he had received lately, in presents from citizens of Ava, and pay for services to the British Government as interpreter, &c. *four thousand dollars*, all of which has been passed to the credit of the Board.

It appeared by the letter from Dr. Judson, that the former converts to Christianity among the Burmans, eighteen in number, had with the exception of two, continued to adorn their profession of religion. These two had been excluded from fellowship. When it is considered that the little band who have continued faithful, have been subjected not only to all the temptations to iniquity which abound in a state of war, but to all others also, which the condition of surrounding heathenism and idolatry sanctions and renders popular,—much glory should be ascribed to Almighty God, who has given such efficacy to the grace which he had communicated to their hearts, as to enable them to persevere in their profession of vital godliness. They stand as witnesses for him, as Abraham and Lot did, amidst surrounding iniquity; and it may be hoped, that as Sodom might have been spared for ten righteous, that Burmah may yet be converted to God.

The Rev. Mr. M'Coy, from the Carey Station, gave some account of that important mission, and sung a solemn hymn in the Indian language. It was delightful to hear the sounds of Christian praise and devotion in one of those langnages, to which hitherto, sounds of Zion have been strange. It was oracular evidence of the extension of the kingdom of Christ among the tongues and tribes of earth, and of the familiarity of our missionary with the medium of Gospel instruction to our poor Americans.

REVIVALS.

A letter from the Rev. N. Culver, dated Fort Covington, N. Y Nov. 30, remarks, that the state of religion in his vicinity has for some months been exceedingly interesting. In the last year he has had the privilege of baptizing 206 who are hopefully new born souls.

We learn by a gentleman from Plymouth, Mass that within the past year 66 individuals have been added to the Congregational Church under the care of the Rev. Mr. Freeman, and that a number more are expected to be added in the course of a few weeks,—*N. Y. Obs.*

REVIVAL IN GLOUCESTER, MASS.

The following is an extract of a letter from Gloucester, dated 29th Nov. just received for the Watchman. It must afford gratification to those who are praying for the prosperity of Zion.—*Ch. Watchman.*

"The attention to religion is still progressing, and truly we may say, the Lord is with us. Since I arrived home from Boston, there has been, I should think, from eight to ten new subjects of grace, say since the 25th. In all perhaps 130.—Next Sabbath is communion, when about 50 will join. Pray for us"

REVIVALS IN ILLINOIS AND MISSOURI.

A letter from Rev Joshua Bradley, to the Editor of the Watchman, dated Rock Spring, Illinois, Nov. 9, says—"About one hundred have professed to know Jesus, in the counties north of us, through which I travelled last September. The work began in June last. In the counties east of us, a work has begun lately. About eighty made a profession in about five weeks. A gentleman informed me last week that the work is powerful, and spreads rapidly. Amongst the coloured part of my congregation in St Louis, are some symptoms of a revival. Blessed be God for any drops of mercy that he pleases to scatter in that flourishing city." Mr Bradley concludes by requesting that he and his associates may be remembered in our prayer-meetings.

MARRIED,

On the 16th inst. by the Rev. Dr Fishback, Mr. PUSNELL BISHOP to Miss SARAH M. HEWETT, both of Lexington.

On the 8th inst. at the house of Dr E. B. Gaither, by the Rev. Samuel B. Sneed, Mr. WILLIAM D JONES, to Miss MARY NICHOLSON LACY

From the New York Observer

SPENDID EFFORTS IN NEW JERSEY.

The heart of every reader of the Observer of last week has doubtless been warmed and expanded by the intelligence received from the Missionary meeting at Princeton on the evening of Thanksgiving Day the 13th inst. Every friend of his country will rejoice to see the recent efforts to supply all the destitute in New-Jersey with the Bible, so quickly followed by the equally sublime and interesting enterprize to which the friends of Zion in that State are now directing their attention. The cause of the Bible and of Domestic Missions are one in spirit and one in aim, and the friends of both will be cheered and encouraged by this one example in which these two causes are seen moving on together and claiming that relationship with each other which has been established by the God of heaven, and which cannot fail here to be recognized by every enlightened Christian.

CIRCULAR.

We have just received the Circular of a "Special Committee appointed to prepare and publish a statement of the proceedings" of the meeting above named: but as many of the facts embraced in it were published in the last Observer, it is deemed unnecessary to repeat them here. The following extracts we doubt not will be read with interest.

PRINCETON, 13th Dec., 1827.

Before this meeting was laid some very interesting information relative to the actual condition of considerable tracts of country within the State that were found to be exceedingly destitute of the means of instruction, as well on subjects of a common, as of a religious nature. From the testimony of several very respectable persons who had been engaged in visiting sundry parts of the State, for the purpose of circulating the Scriptures, and of ascertaining the wants of the people in order to ensure them an immediate supply of Bibles, it appeared, that there existed in many, too many places, a lamentable deficiency of Common Schools, of Sabbath Schools, and of places suitable for public and social worship.

That in some districts of country they found numbers of adults, as well as of young persons, who were unable to read or to write.

In some places, from the scattered residence and poverty of the people, no school had been erected, and in many instances, where schools had been established, the teachers were incompetent, or immoral, or both.

In some places, the school houses furnished a very scanty accommodation to the attendants on public worship, while in other places, the Sabbath was profaned by licentious mirth, and frequent riots in taverns, which were the common resort of the idle and dissolute, on this sacred day.

These facts were stated from a regard to truth, and with the view of exciting to the adoption of some plan for remedying the existing evils. But in making this statement, it was distinctly mentioned, that in general, the morals of the people in many of these districts had improved within the last few years, chiefly in consequence of the pious exertions of some of our brethren of the Methodist and Baptist denominations. To the labor, zeal, and piety of these devoted men, the gentlemen to whom the meeting on this occasion was indebted for much information, cheerfully paid the tribute of warm and decided approbation.

The following resolutions were then proposed, and after considerable discussion, unamiously adopted, viz:

1. *Resolved*, That in reliance on Divine aid, and with the co-operation of other friends to knowledge and religion, we will use our utmost efforts to assist in raising, within two years from this date, the sum of FORTY THOUSAND DOLLARS for the support of Missionaries, and the establishment of Schools in the destitute parts of the State.

2. *Resolved*, That the funds so raised shall be placed under the control of the Domestic Missionary Society of New Jersey, on condition that said society will appropriate these funds to the purposes above specified.

In order to carry these resolutions into operation, the following gentlemen were chosen an executive committee, to whom was confided the management of the business.

Rev. Dr. S Miller, Rev. Dr. A. Alexander, Rev. Dr. J Carnahan, Rev, S. C. Henry, Rev. G S. Woodhull, Rev. L. Halsey, Rev J. F Halsey, S. Bayard, Esq R Voorhees, Esq. Dr. J. T. Woodhull.

A subscription was then circulated, and the sum of $1,623 subscribed immediately. A committee was appointed to offer this paper to the citizens of the borough, not present at this meeting; and the sum since subscribed makes the amount somewhat above $2300, payable in two years: we confidently expect, that it will soon be increased to 2500.—The members of the Freehold congregation with whom the scheme originated, had previously pledged themselves to raise this amount.

Lest it should be deemed a rash and impracticable effort, to raise the sum contemplated in the foregoing resolutions, within the period there stated, it need only be suggested that if the success of this attempt should depend exclusively on the *professed* members of the Presbyterian church, it could be accomplished by the receipt of little more than *one dollar* per annum for two years, from each communicant. And when it is further considered that the members of only *two* congregations, (Freehold and Princeton, and these by no means the largest or most wealthy in the State.) have already subscribed nearly $5000; is it to be doubted that the residue of the $40,000 will be raised by the united contributions of our own, and other sister churches in the state of New-Jersey.

Far be it from Presbyterians, in the present effort, to interfere with their Brethren of other religious persuasions. There is ample room for the exercise of the combined energies of every denomination of Christians in this career of benevolence, and of patriotic exertion.—"The harvest" here is truly "great and the laborers" comparatively "few." The object of the present effort is to convey solid instruction to destitute settlements to form a community of intelligent, virtuous and useful citizens, but more especially to impart a knowledge of divine truth, and thus to extend the kingdom of the PRINCE OF PEACE.

In the prosecution of such a plan, can there be any hesitation, any lukewarmness among the professed disciples of the Saviour of sinners, in the State of New Jersey? The work is confessedly of the highest importance. It demands the sacrifice of some time and property. It calls for the exertion of talents and influence. More than $100,000, could be profitably expended in this attempt. A much less sum, however, will produce an incalculable amount of useful knowledge and substantial happiness Come then, fellow Christians—Fellow citizens, step forward nobly, cheerfully, in this cause of truth and duty, and by your exertions, your influence, and your contributions, aid the triumph of virtue and religion in districts of country where the beams of the SUN OF RIGHTEOUSNESS, seem never to have penetrated. Remember that it is GOD "*who gives you the power to get wealth*;" to him therefore consecrate a due portion of your property. Be "rich towards Him," lest while amassing wealth for yourselves and families, he should suddenly say to some who think the close of life to be far remote, "*Thou* FOOL, *this night*," or this *year*, "*thy soul shall be required of thee, then whose shall all these things be which thou hast provided?*"

FRUITS OF THE PALESTINE MISSION.

Letter from Phares Shidiak to his Brother Mansoor.

Phares Shidiak is a brother of the horic Asaad Shidiak, whose sufferings in the cause of his Master have so deeply awakened the sympathies of the Christian public. Like him he has endured reproaches and loss in the best of causes, and at last has taken refuge in Malta, from the malice of his foes. Mansoor, another brother, instead of defending them from danger, or endeavoring to alleviate their sufferings, has perhaps contributed more than any other person to create and increase the difficulties of their situation. Just before the departure of Phares, from Beyroot, he addressed a letter to Mansoor, of which the following is a copy. It is dated Nov. 27, 1826.

"*Brother Mansoor*,—I cannot return home as you suggest for a number of reasons—First, because I wish to read the Bible, and live according to it. To do this at home, would in all probability be impossible; for if it had been possible, it would have appeared to be so, first, in regard to my own case, and secondly in regard to that of our brother Asaad. Secondly, from my own inclination, I am not disposed to return and live at home; for there is no employment for me there, and nothing inviting to attract me there. Thirdly, what was done to our brother Asaad might next be done to me also. I have therefore determined to set myself at a great distance from you, that I may at the same time save *you* from the disgrace you may feel on my account, and obtain for myself that peace and quietness of mind, which you seem to wish me.

"How can you suggest the idea of my coming home and remaining in quietness and liberty? 'Tis a thing quite impossible; for how could I enjoy liberty, and do as I please, while the word of God must be secreted in my chest, it being my pleasure, to make the word of God as public as the sun?—You speak of my fearing the prince if I should return, and of my enraging him if I do not. I answer; the *main* injury is to be expected from *yourself*. For when I received a blow of the sword, it was not a blow of the prince. I should have returned home before, of my own accord, but when I saw these two things, viz. that the Gospel must be kept secreted at home, and that injury was to be expected there by all who love it, I was afraid. Not that I feared *all* my friends, but chiefly him who struck me with the sword, who burnt the books, and who delivered up our

brother Asaad to prison and to chains.

"From all that you have done, and from your railing still at me and my heresy, it is plain to the world, that your object is, to drive me from the country.

"To conclude, I am going to leave you. I am going to a far distant land, where the word of God is a public book, where freedom is secure, where truth reigns over princes, and not princes over truth. I now beseech you not to forget your brother Asaad When you pray to God, remember me. Think often of those words of the Apostle Peter, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye!' "— *Miss. Her.*

A MILLION HOUSES IN IRELAND WITHOUT THE BIBLE!

The late valued friend and active secretary of the Irish Sabbath School Society, now gone to his reward, in his last Report, made the following striking remarks:—

"It is sometimes useful to pause in our progress, and look back to what has been already effected. On looking into various documents connected with the subject, I find that, previously to 1806, there was only one Bible Society in Ireland—the "Association for discountenancing Vice"—and that, up to that period, they had distributed, in fourteen years, 60,533 Bibles and Testaments; since that time, in twenty years, there has been a distribution of little less than 1,100,000; and in the last year, of not less than 90,000 This is surely matter for the warmest congratulation, that so much has been done for the Spiritual Instruction of Ireland; and yet, when we further calculate the number of houses in Ireland, and consider how many of these Bibles and Testaments have been worn out, how many are kept in schools, and how often there are two or more in the same house, I do not think it is extravagant to suppose, that there are nearly ONE MILLION HOUSES in Ireland which have not beneath their roofs a single copy of the Word of God!

GOOD WORKS IN EAST TENNESSEE.

We have received a letter from a friend in East Tennessee, dated 16th Dec. last, from which we make the following extracts. The Spirit of the great Bible enterprise has reached them, and the county of Blount is to be supplied with the Holy Scriptures as soon as practicable This work has been undertaken by the inhabitants of Maryville, the site of the southern and western theological seminary; where also the associations, mentioned below, have been formed.—*Philadelphian.*

"We have raised a formidable opposition to the powers of darkness in this place. We have lately formed a Bible Society, and resolved to put the Bible into every destitute family in this county as soon as practicable.

We have formed a Tract Society auxiliary to the American Tract Society, and resolved to circulate as widely as possible religious tracts among the population of this county. We have also organized two Sabbath Schools, one for the people of color and one for the white children, both of which are well attended and bid fair to be the most powerful engines that we have set up.

The Theological and Literary Institution in this place numbers upwards of fifty students, a large majority of whom, are pious young men preparing for the Gospel ministry, and we trust they will drink deeply of the spirit of these heaven born institutions and soon be prepared to go out and diffuse it through all this southern and western country, where we regret to say that it has scarcely (when compared with the north and east) as yet found its way.

The cause of virtue and truth I suppose is, upon the whole, gaining ground in this section, but the laborers are far from being adequate to the great work that is before them.

We do believe that if our northern friends knew the destitute state of many parts of this country, and the exertions that this Infant Institution (I mean the Western and Southern Theological Seminary) is making to supply them with the bread of life, and the difficulties that it is struggling under, they would pour some of their surplus funds in its treasury to support a professor."

STRIKING THOUGHTS ON DEATH.

In the whole course of our observation there is not so misrepresented and abused a personage as Death. Some have styled him the King of Terrors; when he might with less impropriety have been termed the Terror of Kings; others have dreaded him as an evil without an end, although it was in their power to make him the end of all evil. He has been vilified as the cause of anguish, consternation and despair; but these, alas, are things that appertain not unto Death, but unto life. How strange a paradox is this, we love the distemper, and loathe the remedy, prefering the fiercest buffettings of the hurricane to the tranquility of the harbour. The poet has lent his fictions, the painter his colours, the orator his tropes, to pourtray death as the grand destroyer, who for a perishable state gives us that which is eternal! Can he be styled the enemy, who is the best friend only of the best, who never deserts them at their utmost need and whose friendship proves the most valuable to those who live the longest? Can he be termed the prince of phantoms and shades, who destroys that which is transient and temporary, to establish that which is real and fixed? And what are the mournful escutcheons, the sable trophies, and the melancholy insignia with which we surround him, the sepulchral gloom, the moulder ing carcass & the slimy worm? These indeed are the idle fears and empty terrors not of the dead, but of the living. The dark domain of death, we dread indeed to enter, but we ought rather to dread the ruggedness of some of the roads that lead to it, but if they are rugged, they are short, and it is only those that are smooth, that are wearisome and long. But perhaps he summons us too soon from the feast of life; be it so; if the exchange be not for the better, it is not his fault, but our own: or he summons us late: the call is a reprieve rather than a sentence; for who would wish to sit at the board when he can no longer partake of the banquet, or to live on to pain, when he has long been dead to pleasure? Tyrants can sentence their victims to death, but how much more dreadful would be their power, could they sentence them to life? Life is the jailor of the soul in this filthy prison, and its only deliverer is death: what we call death is a passport to life True wisdom thanks death for what he takes, and still more for what he brings. Let us then like sentinels, be ready because we are uncertain, and calm because we are prepared. There is nothing formidable about death, but the consequences of it, and these we ourselves can regulate and control. The shortest life is long enough to lead to a better, and the longest life is too short if it did not.

From the Calvinistic Magazine.

DIVINE SOVEREIGNTY.

"But thou Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me that is to be Ruler in Israel; whose going forth have been from of old, from everlasting." Micah, v 2.

The fulfilment of this prediction forcibly illustrates Solomon's doctrine, that "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it withersoever he will." The time for the Saviour's birth had almost arrived; his conception had been announced by the angel to Mary, and to Joseph her espoused husband; and yet Joseph and Mary continue for months afterward to reside at Nazareth, about eighty miles distant from Bethlehem. Joseph, whose family had been reduced to poverty, was laboring as a carpenter in Nazareth, to procure a subsistence. How improbable in the view of man, that he would suddenly leave his employment, and take his wife, in her present critical situation, a journey of eighty miles to a place where he as yet had no motive for going; for it does not appear from the history, that either Joseph or Mary had once thought of Micah's prophesy, that Christ should be born in Bethlehem. To short sighted mortals, it seemed almost certain that the prophecy would fail of accomplishment; when behold out comes a decree from Augustus Cesar, the Emperor at Rome, "that all the world should be taxed,"—Luke ii. 1.—And every one was required by the Emperor to repair to his native city to be enrolled for taxation. "And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife being great with child. And so it was, that while they were there the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger." Luke ii 4—7. Wonderful Providence of the adorable God! "He worketh all things after the counsel of his own will.' Had Cesar issued his decree a little later, Mary's time would have been accomplished before they arrived at Bethlehem; had it been a little sooner, they might have returned to Nazareth before the birth of the Messiah; yet Augustus Cesar was a free agent, and acted with perfect liberty, while the Lord was doing "whatsoever his hand and counsel determined before to done." "The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad."

The Importance and Value of Diligence illustrated by Example —When that zealous and truly apostolic teacher Mr. Grimshaw, who usually preached from twenty to thirty times a week, was entreated at any time to spare himself, his constant reply was, "Let me labor now, for the hour is at hand when I shall rest."

He who requires friends without faults, will be without friends.

Poetry.

For the Western Luminary.

The following beautiful lines were addressed by a young gentleman, to a young female friend, on the 1st day of January 1821. The writer of them is now residing in a distant region, and they are presented to the public without his knowledge.

—

A NEW-YEAR'S GIFT.

Elizabeth, old Time again,
With scythe well worn by use, hath slain
Another varying year;
And with his strokes, hath swept away
Thousands of souls, who yesterday
Were fellow-mortals here.

And as he moves each silent wheel,
He bids us mark his progress well!
He bids us wisely choose!
For many, who begin the year
In health, in hope, with prospects clear,
Will never see it close.

Wealth cannot bribe his lifted arm,
And youth and beauty have no charm
To stay or 'scape the shock;
E'en Virtue, pleading with her tears,
And Wisdom's self, with all his years,
Must fall beneath the stroke.

He points you to the monarch's bier,
And smiling says "I laid *him* there,"
"I who all things control.—"
Since nothing then can ward the blow,
Elizabeth, perhaps e'en you
Are next upon his roll.

Time scarce hath borne on hasty wing
Six months away, since smiling Spring
Was clad in loveliest green,
Since Nature wore her sweetest glow,
Since roseate garlands wreath'd each bough,
Since flow'rets deck'd each scene.

Thus Nature smil'd six months ago;
But where are Nature's beauties now?
Which you then thought so fair!
Each flow'ret droops upon the plain,
The vernal nations all are slain,
And winter rules the year.

And do those changing seasons fly,
Do Nature's garlands bloom and die,
Without instruction's power!
Methinks, if it were rightly scann'd,
An useful lesson is contain'd
In every drooping flower.

It speaks thus to Elizabeth,
As sinks its lovely head in death:
"Weep not my early doom;
Nor think to die is only mine;
My fate is but a type of thine;
Your winter too must come."

Look far abroad on Nature's face,
The same sad lesson there you'll trace,
Its moral too is just;
She weeps for poor man's vanity,
And shews him he was born to die,
By emblems in the dust.

Then call not Time a stern old Sage,
For he unfolds wise Nature's page,
And holds it to your view.
Elizabeth then take the book,
Nor close it with a *transient look;*
'Tis worth the reading *through.*

Accept the volume while he smiles,
And wait not until he compels;
You cannot "say him no."
Though many winters bleach his locks,
Yet Victor o'er the year he walks,
And lays the nations low.

List, how he warns you as each thrust
Prostrates a victim in the dust;
'Tis not a vain pretext.—
"Prepare to meet the coming blow!
For though my scythe should spare you now,
Your blood may stain it next."

Then haste, nor let the moments fly;
Forbid mirth thus to occupy
So many of your hours.
'Twill surely vex Old Time to see
That you reject the wealth which he
Is willing should be yours.

For every moment, you will find,
Creates a harvest for the mind;
And you, my friend, I hope,
Endow'd with such capacity,
Will surely, never *merely* be
A *gleaner* of the crop.

Then if you'd reap it all, begin,
Let not the harvest smile in vain,
'Twill fall and wither soon.
Begin your labor with the lark,
For he who'd make a good day's work
Waits not until 'tis noon.

Commence e'en now, and in the van
Place fairest Science; in her train
Bid all the Virtues move;
And recollect, amidst this thirst
For wisdom, t'obtain that first
Which cometh from above.

You, thus prepared, may bid the Sier
Roll round his last eventful year,
Nor dread his latest blow.
Thus too, when Time fast leaves the scene,
And *Death* the curtain draws, you then
May bid *him* welcome too.

Thus you may meet life's keenest blast,
Nor fear the future nor the past.
Thus too some draughts of joy you'll taste,
E'en on this side the tomb.
And with religion for your prop,
This life's worst ills you may bear up,
Still looking forward, with a hope
Of bliss in *that* to *come.*

For the Western Luminary

QUESTIONS UPON THE GOSPEL OF ST. MATTHEW.

Designed for the use of Bible-Classes.

(CONTINUED.)

Chap. 7. Are we to be judged? Will God judge us as we judge others? Will the same measure of mercy or rigour, that we allow others, be given us? Are we to notice and condemn with rigor, small offences in others, when we are guilty of greater? Are we not first to amend our own lives, that we may be qualified to reform others? Should the sacred truths of the Bible, at all times, be cast away upon wicked and incorrigible men? Can they make an evil return? What are we to ask, seek, and knock for? Of whom? If we ask with faith, earnestness, and perseverance, will God deny us? Does this parable hold forth any encouragement? Is he more able to give than an earthly parent? How are we to act towards others? What authority enjoins this conduct? What do you understand by the strait gate? The wide gate and broad road? Do many enter and travel this way? From what cause? Why are few only found in the narrow way of life? Does our Saviour warn us against those who come with the specious appearances of truth, but design to subvert it? How are we to know them? Will they manifest whether their deeds be good or evil? By what figure is this illustrated? Are those that make this outward shew of righteousness, although they call upon the name of the Lord, to be saved? Who is to enter into the kingdom of heaven? In the day of judgment, what plea of acceptance will many make? How will our Saviour answer them? What do you understand by hearing his sayings and doing them? What encouragement does this parable afford? Why is the person who heareth but obeyeth not like the foolish man? Will he be prepared to stand before the judgment bar of Christ? What impression was made upon the people by these doctrines? Did Christ deliver them as the Jewish doctors?

To the benevolent in Kentucky Ohio, and Indiana, who, in the year 1823, contributed to the relief of the Baptist Mission at Carey, Michigan Territory.

The Rev. Corbly Martin, of Ohio, was upwards of a year, including that above named, an authorized agent of the Board of Managers of the Baptist General Missionary Convention, to collect cash and property in aid of the above mentioned mission. Mr. Martin's labours for the mission, were uncommonly successful—highly creditable to himself, and satisfactory to the Society and the Mission under whose authority he acted. His accounts of receipts and expenditures were rendered timously, and with remarkable accuracy. He stated particularly every item he received, whether cash, goods, or live stock, its value, the name of the donor written at full length, and his place of residence, accompanied by dates, &c.

The Board of Managers at that time were issuing at Washington City the "Latter Day Luminary," a monthly periodical, in which was published, from time to time, accounts of receipts and disbursements in every department of their operations. Mr. Martin, when collecting for the Carey Station, promised, as was proper for him, that a particular account of all he received should be published in the Luminary, a copy of which should be sent to each neighborhood in which he had collected, as an assurance to the donors that he had faithfully accounted for all moneys and property put into his hands for the mission.

Mr. Martin's collections being by him faithfully forwarded to Carey, accompanied, as above observed, by vouchers entirely satisfactory, the whole statement, with proper receipts from me, were forwarded to Washington for examination of the Board, and for publication. But from various causes not under the control of either Mr. Martin or myself, the accounts have only been published in the gross, and not in detail, as we had expected. It is to discharge an act of justice to Mr. Martin, that I trouble the publick with this assurance that nothing has been wanting on his part or mine in relation to the subject under consideration, as the following extracts from the publications of the Board will show. From which also will be inferred the willingness of the Board to publish the accounts.

In "Latter Day Luminary," vol. 6, No. 6. page 147, the Committee of the Board on the Carey Station for the annual meeting of May, 1825, say, "It appears important to your Committee that the entire accounts of the Station be published; and they respectfully recommend the measure to the Board."

In the same number of the Luminary, page 158, the Board say, through their publishing Committee, "Mr. M'Coy has rendered a very satisfactory account, in which he has specified every particular item of expenditure with the greatest possible clearness and minuteness. He has also furnished statements showing in detail every item of receipt, both in money, and in articles of property, with the name of each individual donor, and the amount of his donation. It was the intention of the Board to have published the whole of these statements in detail in this report; but finding them so voluminous as to swell it to nearly double its present size, it has been judged best to postpone the publication of them, and to present them in the form of a supplement to a following number of the Latter Day Luminary; this supplement is now in hand, and will be published as early as practicable."

The foregoing extracts from the proceedings of the Board, shew that nothing has been wanting on the part of Mr. Martin or myself, to redeem the pledge he had given those who had generously contributed to the relief of the Mission in a time of need. The printer was at work setting the type for the "Supplement," embracing these accounts, when, to solve some difficulty which arose in his own mind relative to the manuscript, he carried it to the editor. The latter had at that moment stepped abroad. The manuscript was left for his perusal, and by some means was mislaid and lost, and never got back to the printer. It could be replaced only by recourse to the Mission books at Carey. These circumstances, and the difficulty of correspondence between the Board and a place so remote as Carey, occasioned such a lapse of time, that it has been thought most advisable to publish this apology, rather than the accounts in detail.

It is hoped that this explanation will entirely and forever exonerate Mr. Martin from blame. At the same time I embrace the opportunity of repeating to the publick the high considerations of esteem entertained for him by the Board, and by the Missionaries.

I also avail myself of the present opportunity, of repeating our thanks to those whose liberality was committed to the trust of our worthy agent. It will afford them satisfaction to know that their munificence was bestowed on a needy Missionary Station, and has been a mean of comfort to many Indian youths in the schools who were the particular recipients of their bounty.

I will only add that under the fostering hand of a gracious providence, the Mission continues to prosper. Several Indian youths have completed their course, and ninety are at this time in the school. Among the scholars, and other natives not connected with the school, fifteen have appeared hopefully pious. The whole number of Missionaries at our two establishments, (Carey and Thomas,) are six males and three females.

Grateful on behalf of the people for whose reformation I labour, I subscribe

Your Obed't Servant,

ISAAC M'COY.

Washington City,
Dec. 27, 1827. 5